RELIGIOUS EDUCATION POLICY AND PROCEDURES

Sacred Heart Religious Education policy emphasises the re-conceptualist approach of two complementarity dimensions of Religious Education that is, the Religion Curriculum and the Religious Life of the School.

Vision for Religious Education

Sacred Heart aspires to educate and form students who are challenged to live the gospel of Jesus Christ and who are literate in the Catholic and broader Christian tradition so that they might participate critically and authentically in faith contexts and wider society.

Rationale

Each Catholic community, organisation and individual collaboratively engaged in the educational ministry of the Church in the Archdiocese of Brisbane is called to:

Teach

We promote faith in Jesus Christ, teaching and learning about Jesus, the gospel and the faith of the Catholic Christian community. Learning is lifelong, life-giving and engages the whole person.

Challenge

Inspired by the Holy Spirit, we challenge those we educate to live in communion with God, others and the whole of creation in prayerful, sacramental, just, peaceful, inclusive and reconciling communities.

Transform

We educate for a transformed world in communion, by nurturing the gifts and potential of each person, enacting shared leadership, and exercising a preferential option for the poor and the marginalised.

Sacred Heart Vision/Mission is

To develop Spirit, Mind and Body in Our Catholic Community. We will achieve this by:
Living Catholic Faith, Values and traditions that acknowledge our heritage.
Delivering a holistic education that supports the development of the life-long learner.
Developing positive and inclusive relationships based in Christian Values.

The Vision Statements for Catholic Education and Sacred Heart underpin and guide the development and implementation of this policy.
Purpose / Policy Statement

Our aim is to provide education and formation in the gospel of Jesus Christ and literacy in the Catholic and broader Christ tradition. The school acknowledges that members of its community are drawn from a number of traditions of Christianity and even other religions and that some profess no belief at all at this stage. The school's Religious Education program consciously seeks to identify and provide for a range of activities and situations that will provide religious literacy and invite development of faith and spirituality. The school's Religious Education program consciously seeks to identify and provide for a range of activities and situations that will encourage development of faith and spirituality. At Sacred Heart Religious Education Policy, consists of two key components, the Religion Curriculum and the Religious Life of the School. We believe that Religion is an academic subject in its own right and will be taught accordingly with the appropriate assessment and reporting.

Scope

School Responsibilities:

- Maintain and promote an effective partnership with Sacred Heart Parish and the Parish Priest.
- The overall plan of the Religious Education Program will be made available on the Sacred Heart Parish School website.
- The APRE, under the direction of the Principal, leads the development and monitoring of agreed approaches to the Religion Curriculum, pedagogy, assessment and reporting.
- Each classroom teacher is directly responsible for the teaching and assessing of the Religion Curriculum.
- Each classroom teacher must hold accreditation to teach Religious Education in a Catholic School and must maintain this status.
- A minimum of 2.5 hours per week is allocated for the explicit teaching and learning of Religion, which equates to a minimum of 100 hours per year. Please note: Personal development education, liturgy, prayer, hymn practice and other religious practices are not included in this time provision unless it includes the teaching of specific knowledge, deep understanding and skills for that topic as required by the curriculum for that year level.
- Catholic editions of the Scriptures are prescribed for use in the Religious Education Program.
- All students from Year 4 and above have access to an individual copy of the Scriptures.

Parents and Caregivers

- The school acknowledges Church teaching that parents and caregivers are the first and primary teachers of their children in faith and religious understanding.
- Parents are expected to be committed to fully support the school in its mission to foster the students’ growth in a Catholic Community.
- Parents are encouraged to participate in all liturgical school celebrations.
- Staff, parents, students and the community have access to the school’s curriculum through quarterly curriculum overviews which are accessible via the school website.
- Parents and caregivers are encouraged to participate in social justice and stewardship programs.
Students Responsibilities

- To fully and respectfully participate in the Religious Life of the school
- To fully and respectfully participate in Religion lessons

Procedures

- See – Religious Education Program
At Sacred Heart the Religious Education Program, consists of two key components. Religious Life of the School and the Religion Curriculum.
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RELIGIOUS LIFE OF THE SCHOOL
1.1 RELIGIOUS IDENTITY AND CULTURE

SCHOOL HISTORY

The history of the Sacred Heart School is entwined with that of the Booval Parish and the Sisters of Mercy. It was through the dreams and hard work of the first Parish Priest Father W. O'Sullivan and the Sisters of Mercy as well as the people of Booval that the plans for the first school were drawn up and the foundation stone for the school building was laid by Archbishop Duhig on 23 November 1930.

On 25th January 1931 the new school was blessed and opened by Archbishop Duhig and a week later on Monday 2nd February the doors were opened to welcome the first enrolment of 83 students. By the end of the month the enrolment had risen to 103 and continued to increase to 156 by the end of 1931. That original school is now the Senior School adjacent to the previously-owned Convent.

During the following years more classrooms were required and this need was met by excavating and enclosing the under-section of the original school. At the beginning of the war past and present pupils numbered 425.

On the 29th June 1958 400 people attended the laying of the foundation stone of the new primary school - the present Junior School which is adjacent to the Sacred Heart Church. The new school was opened on 8th February 1959 by Archbishop Duhig.

Since then five extensions have been made to the original building. By 1962 it was found necessary to extend this school further. Because the numbers of students of high school age were taxing the resources of the local State High School to help cope with the demand the then Parish Priest, Father GT Fitzgerald decided to establish a Girls' High School.

In 1964 the first 44 girls commenced their Secondary Education at Booval and for 12 years the school provided education for the girls in a new low-set brick school which had been erected adjacent to the original primary school.

In 1976 a new Diocesan Regional High School, St Peter Claver College, opened at Riverview and the Booval Girls' School was then used to cater for primary school requirements only.

By 1978 five extensions had been added to the new school complex as well as the Dental Clinic. Our fully equipped library, tuckshop, shelter shed and covered areas were all built because of the hard work and time donated by parents and friends of the school community.
In 2000 the school applied for a government grant, which resulted in the refurbishment of the 1930 building and a new administration area. Our new Preschool opened with 29 children in 2001 and an undercover area was erected on the Senior Side in September 2001. A second preschool unit was opened in 2006. These units became our Prep classrooms in 2007. A grant from the Gaming Commission enabled us to provide new playground equipment for our Junior School in 2003. In 2005 a gaming grant provided extra shade areas outside the Preschool rooms; the junior walkway was refurbished opening up the entry to the school and providing better wet weather protection.

In 2006, we saw the school fully air-conditioned and paid off by the hard working P&F. This has provided students and staff with the best possible learning and working conditions.

From 1997, a concerted effort has been made into installing and maintaining an appropriate Information Technology area. During the 2006 school year we saw a senior computer lab installed on the senior side of the school. Our computer facilities are continually being upgraded to maintain a high standard of service for our school.

2007 to 2008 saw a significant increase in school enrolments and the planning and building of new classrooms. Eight new classrooms were opened for use in 2009.

In 2009 our Library, Senior Computer Lab and Year 5 block underwent major refurbishment. Our bright and colourful library is now the hub of learning in our school.

Thanks to the Federal Government “Building Education Revolution” Scheme, in 2012 our school completed its new Multipurpose Centre which has been utilised for the School Tuckshop, Music classes and performances, Drama classes and performances, HPE classes and other school activities, assemblies and liturgies. It is also hired out to community groups and used for Parish events. When deciding on the name of the Centre, the School and Parish community were canvassed and it was decided to stay in the theme of the school and utilise its motto, To Love is to Serve (Amare est Servire), and label the building the Amare Centre. The Amare Centre was officially opened by Most Rev Bishop Joseph Oudeman on 1st November, 2013.
OUR CHARISM

Sacred Heart of Jesus
The Sacred Heart of Jesus is one of the most important religious devotions to Jesus. It represents His divine love for humanity. Since the first Century there has been a strong devotion to the Sacred Heart of Jesus. Visions and images of the Sacred Heart started to appear around the 11th Century.

Love and Service
At Sacred Heart School we are a community that models itself on the Charism of Love and Service through the example of the Sacred Heart of Jesus. This is articulated through our school motto Amare est Servire, To Love is to Serve.

The Feast of the Sacred Heart
The Feast of the Sacred Heart has been a Solemnity in the Roman Catholic liturgical calendar since 1856. The Feast is celebrated 19 days after Pentecost and since Pentecost is celebrated on Sunday, the Feast of the Sacred Heart always falls on a Friday. At Sacred Heart School we acknowledge our feast day with a whole school Mass and activities.

Our Sacred Heart Story
The Charism and Ethos of our school is articulated through our Children’s Picture Book, Our Sacred Heart Story. This story is told and retold at the beginning of the school year.
SCHOOL MISSION STATEMENT

Vision Statement:
To develop Spirit, Mind and Body in Our Catholic Community

Mission Statement:
We will achieve this by:

- Living Catholic faith, values and traditions that acknowledge our heritage.
- Delivering a wholistic education that supports the development of the lifelong learner.
- Developing positive and inclusive relationships based in Christian values.
Sacred Heart Parish School Religious Education Program

Sacred Heart Symbols

Sacred Heart School Crest
At the centre of the Sacred Heart crest is the historic image of the Sacred Heart of Jesus. Below is our school motto in Latin *Amare est Servire* which translates as *To love is to Serve*.

The Heart
The Heart is the symbol of love and the physical human heart that gave Jesus life. It symbolises Christ’s eternal love for us.

The Flame
The flame represents God’s fire of love for us and is a reminder that through the fire of the Holy Spirit we can all be purified by God’s love.

The Cross
The Cross is the most common of all Catholic symbols. It symbolises the Cross on which Christ died. It is a reminder to us that Christ’s love was so deep that he suffered crucifixion on our behalf.

The Crown of Thorns
The crown of thorns symbolises the suffering Christ endured for the love of us to redeem us.

Sacred Heart School Pin
The Sacred Heart Pin was introduced to the school staff in 2011. With the Sacred Heart at the centre of a cross not dissimilar to a Mercy Cross, when worn, this pin signifies that our staff are proud members of the Sacred Heart Community. It reinforces the strong link we have with the Mercy tradition and our Sacred Heart Story.

Every new staff member receives this pin and is introduced to its uniqueness and the importance of its symbolism is discussed. Although only a voluntary accessory for our staff uniform, many staff still proudly display the Sacred Heart Pin, reminding us all we are part of a very special community that is the Sacred Heart Parish School of Booval.

Book of Gospels
Our book of Gospels is used as one of our processional items. The cover art is bold, clearly visible to those near and far. It bears the traditional images of the four evangelists in colourful foil: the angel, Matthew; the lion, Mark; the ox, Luke; the eagle, John. This special book was illustrated by Laura James.

Our Tea Set
This Yellow Rose Royal Vale tea set was donated to Sacred Heart School by the Sisters of Mercy when the convent closed its doors. It is a symbol of the “Comfortable Cup of Tea” which Catherine McAuley shared with her sisters on many occasions. The tea set is kept in the McAuley room cabinet and is only used on special occasions.
HOUSE PATRONS

CHAMPAGNAT - BLUE

St Marcellin Champagnat
1789 – 1840
Founder of the Marist Brothers
Feast Day 6 June

Saint Marcellin Champagnat was ordained a priest in 1816, and was the founder of the Society of Mary, also known as the Marist Brothers. St Marcellin Champagnat worked tirelessly to alleviate the misery of the poor. Today there are 6000 Marist Brothers teaching 500 000 students across the world.

MACKILLOP – GREEN

St Mary of the Cross MacKillop
1842 – 1909
Foundress of the Sisters of Saint Joseph of the Sacred Heart
Feast Day 8 August

Saint Mary of the Cross MacKillop was an Australian Roman Catholic nun who, together with Father Julian Tenison Woods, founded the Sisters of St Joseph of the Sacred Heart. She is the foundress of a number of schools and welfare institutions throughout Australasia with an emphasis on education for the poor, particularly in country areas. She was canonized on 17 October 2010 during a public ceremony in St Peter’s Square at the Vatican.
Venerable Catherine McAuley
1778 - 1841
Foundress of the Mercy Sisters
Feast Day 11 November

Venerable Catherine McAuley was an Irish nun who entered the formation program of the Presentation Sisters to formally prepare for life as a religious woman. She founded the Sisters of Mercy in 1831. In 1978, she was beatified as the Servant of God Catherine McAuley. In 1990, upon recognition of her heroic virtues, Pope John Paul II declared her Venerable. This places her on the path towards possible sainthood.

Blessed Edmund Rice
1762 – 1844
Founder of the Christian Brothers
Feast Day 5 May

Blessed Edmund Ignatius Rice was a Catholic missionary and educationalist. Edmund was the founder of two orders of religious brothers: the Congregation of Christian Brothers and the Presentation Brothers. Rice was born in Ireland at a time when Catholics faced oppression under Penal Laws enforced by the British authorities, though reforms started in 1778 when he was a teenager. He forged a successful career in business but after a tragic accident which killed his wife and left his daughter disabled he devoted his life to the education and service of the poor. Christian Brothers and Presentation Brothers schools around the world continue to follow the system of education and traditions established by Edmund Rice.
The Religious practice of the Sacred Heart School community finds its roots in the tradition of the Sisters of Mercy. The Mercy Sisters worked in the Ipswich Catholic community in 1914 and then founded the Sacred Heart School.

The spirit of the Mercy Sisters was articulated by their founder Catherine McAuley who stressed religious practices focused on “serving Christ in the poor, sick and uneducated.” Catherine saw works of mercy as a direct means of encountering and coming into union with God. This means that when we live in ongoing conversation with Christ, we allow His Spirit to guide our lives. As a Catholic School we recognise him in the poor, the oppressed and the downtrodden.

Catherine McAuley and the Mercy sisters have a strong link to the charism of Service and Mercy. It was modelled by Catherine McAuley and is embodied by the continuing work of the Mercy Sisters.

At Sacred Heart School our Mercy Tradition is embedded in the history and culture of our school. We acknowledge the legacy of the Sisters of Mercy by preserving aspects of Mercy Heritage in the McAuley Meeting Room. We honour our Mercy tradition in the Religious Life of our school by praying the Children's Suscipe each morning. We recognise Catherine McAuley and the Sisters of Mercy's contributions to our school with a Catherine McAuley Award, and a silver Sisters of Mercy medal.

To continue this relationship with the Mercy Sisters we extend a welcome invitation to representatives of the Sisters of Mercy to all important school celebrations.
THE HISTORY OF THE SUSCipe

Suscipe is the Latin word for 'receive.' It also has a special significance for those of the Roman Catholic faith, as the name of a prayer, which begins with this word in the Latin mass.

Catherine McAuley prayed this prayer every night. The Mercy sisters found this prayer in her prayer book after she died. Its original source is unknown. See below for Original Version.

**Prayer of Catherine McAuley - Suscipe**

My God  
I am yours  
For time and eternity  
Teach me to cast myself entirely  
Into the arms of  
Your loving providence  
With the most lively, unlimited  
Confidence in your  
Compassionate, tender pity.  
Grant me,  
O most merciful redeemer  
That whatever you ordain or permit  
May be acceptable to me.  
Take from my heart  
All painful anxiety;  
Suffer nothing to sadden me but sin,  
Nothing to delight me  
But the hope of coming  
To the possession of you  
My God and my all,  
In your everlasting kingdom.  
Amen.
1.2 EVANGELISATION AND FAITH FORMATION

SPiritual Formation at Sacred Heart

Catching Fire
Sacred Heart participates in the staff formation program Catching Fire. It is a whole community approach to spirituality. Many of our staff participate in this three year cycle of personal growth, reflection and faith journey.

Staff Prayer
Staff prayer is offered on Thursday mornings at 8 am in alternating staff rooms.

Parent Prayer
Each Friday at 9:30 am, we hold Parent Prayer in the McAuley Room on the junior campus. All parents are invited to attend through the school newsletter.

Rosary Group
The first Wednesday of the month staff, students and parents are invited to pray the Rosary at 8:00 am in the Library.

Staff Spirituality Mornings
These are offered to staff on the last day of every term. These sessions provide opportunities to start a fresh with Christ.

Buddy Prayer
Buddy prayer occurs during Week 5 each term. It is an opportunity for Buddy Classes to come together to experience Morning Prayer. This aims at encouraging and developing relationships across the junior and senior school. Buddy Prayer also occurs during our Feast Week, and on House Patron Days.
1.3 PRAYERS AND WORSHIP

SACRED HEART SCHOOL’S PRAYER POLICY

Prayer is an integral part of the life of Sacred Heart School and has the potential to nourish the spiritual growth of students.

Purpose

This policy is designed to support the promotion of prayer at Sacred Heart and is applicable to those involved in prayer experiences within the school community.

We offer at least three opportunities for our students to experience prayer throughout the school day. All classrooms have a sacred environment to foster the prayer experiences of our students.

The guidelines for scheduled prayer are listed below:

- All students are required to participate respectfully in prayer experiences.
- Each classroom will establish and maintain sacred and reflective spaces in classrooms and around the school.
- Each day at least three opportunities are provided for students to experience a variety of prayer forms in the Christian tradition.
- Our school day begins with a gathering ritual, in which Catherine McAuley’s Suscipe is prayed.
- A thanksgiving grace is prayed at least once a day.
- Our School prayer is prayed at the conclusion of the school day during Pastoral care.
- Students are taught the formal prayers of the church as specified in the religious education curriculum.
- Participation in meditation and mindfulness practices consistent with the Christian tradition is a requirement of the Religious Education Curriculum.
- Staff prayer is scheduled on a weekly basis and all staff are encouraged to attend.
SACRED HEART SCHOOL PRAYER

Loving and Gentle God,

We thank you for our school Sacred Heart.
We thank you for our caring friends, families and teachers.
Give us the courage and gentleness to respect and care for each other and all of creation.
Guide us to act with justice, mercy and peace to be like Jesus in all we do and say.
We ask this through the Sacred Heart of Jesus.

Amen.
CHILDREN'S SUSCIPÉ OF CATHERINE MCAULEY

Children's Suscipe
A prayer of appellation paraphrased from Catherine McAuley's Suscipe

My God,
I will belong to You forever.
Teach me to trust in You because I know You love me and will always be near me.
Help me always to obey You even when it is hard.
Take from my heart all fear.
Help me never to be sad, but always joyful, knowing that You are my God and that someday will be with You in Heaven.
Amen.
SACRED HEART OF JESUS - SCHOOL SONG

At Sacred Heart it’s terrific
To care, be polite and to smile
We know we should try hard to be good
And help each other all the while

So lift your voices and sing God’s praise
Show your loving in many, many ways
We’ll serve each other in all that we do
Sacred Heart of Jesus we place our trust in you...........

At Sacred Heart we’re respectful
Teachers and students one and all
With dignity we all strive to be
Christians together walking tall

At Sacred Heart there’s commitment
Learning together strong in love
We work as one and still we have fun
Loving and serving God above

At Sacred Heart celebrations
Special people, special days
We pray and sing and joyfully bring
Our hearts to Jesus full of praise
Jesus,

As we gather for assembly

We remember that you are with us.

We thank you for many blessings you have given us.

We pray that we will always be faithful to our school motto—

“To love is to Serve”.

And we place our trust in your Sacred Heart

Amen

Composed by the Lunney Family
STRUCTURE OF A PRAYER

There are many types of Prayers used during sacred time in the classroom. Below is a guide to teaching students.

You

A description of God to whom the group is praying

Compassionate God

Who

A confirmation of the relationship between God and humankind

You know that our hearts are heavy.

Do

What we ask God to do

Give us strength to face the future and wisdom to know how to act.

Through

The prayer is made through Jesus Christ, the Holy Spirit or Saint

We pray in the name of the Sacred Heart of Jesus our loving Saviour. Amen.
PRAYING USING THE “YOU WHO DO THROUGH” STRUCTURE

YOU – (Name for God)

God the Father
Creator
Loving God
Gentle God
God of Easter
God of Love
Heavenly Father

Jesus
Jesus our brother
Jesus our friend
Jesus Son of God
Christ Jesus
Saviour
Redeemer

Holy Spirit
Spirit of Courage
Holy Spirit
Spirit of Peace
Spirit of God
Spirit of Jesus
Breath of God
Source of Wisdom
Spirit of Life

WHO - (What God is and has done)

You are our helper and friend
You fill us with love
You bring peace to our hearts
You dwell within us
You are ever present
You give us life
You are with us to the end of time
You empower us to show our goodness

DO - (What we want from God)

Give us courage to be true to what we believe
Calm our fears
Give us strength
Guide us and bless us
Be with us in our decision making
Help us to listen to others and really hear what they are saying
Fill us with love
Help us to respect creation and see God in all things
Direct us to see what is good in life

THROUGH – (Avenue to God)

Through the Holy Spirit
Through the Sacred Heart of Jesus
Through Saints Name
Through Christ Our Lord. Amen
Amen
LITURGICAL EXPECTATIONS AT SACRED HEART SCHOOL

MASSES

Parish Masses
These take place each term celebrated at the Sunday Mass at 9:30 am. The aim of this activity is to bring the community together and promote the Eucharistic Celebrations at Mass. Each level creates invitations for their families to encourage parents to attend. Teachers are encouraged to participate in the liturgy.

<table>
<thead>
<tr>
<th>Term 1</th>
<th>Term 2</th>
<th>Term 3</th>
<th>Term 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Year 2 &amp; 3</td>
<td>Year 4 &amp; 5</td>
<td>Prep &amp; Year 1</td>
<td>Year 6 &amp; 7</td>
</tr>
</tbody>
</table>

Parish Masses led by Year Level “Class Masses”
Each class celebrates and leads a Wednesday Mass at the 9:00 am at Sacred Heart Church. This is organised by the Year level teachers with support of the APRE. (see template attached).

Pastoral Masses “Buddy Mass”
Thursday pastoral Mass provide another opportunity for students to simple participate in the weekly Eucharistic celebration without leading or preparing a Mass. Pastoral Mass are celebrated with Buddy Year levels.

| Prep & Year 6 | Year 1 & Year 7 | Year 2 & Year 5 | Year 3 & Year 4 |

Whole School Masses
During the school year, the whole school gather for four times a year. These Masses are celebrated in the Amare Centre and involve the gathering of the entire school community.

LITURGY

Year Level Liturgies
Each year level participates in one class Liturgy of the Word a year. This is to be held in the Sacred Heart Church on Monday afternoons. Parents are formally invited. After the liturgy an afternoon tea is shared by parents and students.

Leadership Rituals
At Sacred Heart during the final year of primary school there are two rituals to acknowledge our Leadership classes. The first is a Liturgy of the Word to commission our School leaders. The second is a “Walk-Out” Assembly which occurs in the final week of school.
THE SEASONS OF THE LITURGICAL YEAR

Advent (Violet)
The liturgical year begins with Advent which always contains four Sundays. A common devotional for this season of preparation is the Advent Wreath that includes four candles. A new candle is lit on each of the four Sundays of Advent. Christmas decorations which appear in the church during Advent are in preparation for the coming of the Christ child. The church year actually begins with the First Sunday of Advent. The stole and chasuble of the priest are violet.

Advent is a time for preparation, anticipation and hope. “Prepare ye, the way of the Lord.” Surprisingly, on the third Sunday of Advent, the church celebrates the half way mark and so suggests pink or rose as the colour of the day. Like children, we get excited when we are half way. Pink symbolizes that joy with a colour that holds onto the purple but promises the white of Christmas.

Christmas (White)
The Christmas season, during which we celebrate the birth of Jesus Christ, includes the Feast of the Holy Family, the Feast of the Mother of God and Epiphany. The Church remains ornamented with Christmas lights and decorations during this season.
The Church chooses white for the Feast of Christmas. White is the colour of purity and new life. White is appropriate for a newborn infant.

Ordinary Time (Green)
During the season between Christmas and Lent, the readings focus on Jesus’ early ministry of teaching, healing, and the gathering of disciples. Shrove Tuesday (Pancake Tuesday) celebrations often mark the end of this season. Ordinary Time resumes later in the year.

The word "ordinary" in Ordinary Time comes from the word ordinal. “Counted Time” would be a better translation. The occurrence of Easter determines the length of this counted time. Easter falls on the 1st Sunday after the first full moon after the spring equinox. (when the tilt of the Earth's axis is inclined neither away from nor towards the Sun, the centre of the Sun being in the same plane as the Earth's equator.) The timing falls between March 22 and April 25.

The Sundays and weeks of Ordinary Time are days of growth and harvest – days of hope and time to mature in one’s faith. Green is the colour of on-going life in nature: the renewal of spring grass, flowers and trees. Green signifies hope and growth. The green weeks, 1 to 34, provide time to be refreshed with the Sunday Scriptures. It sequentially, follows the life and works of Jesus in his public ministry. The longest liturgical season is that of the weeks following Easter. The last Sunday of the liturgical year is the celebration of the Feast of Christ the King.
Lent (Violet)
Ash Wednesday marks the beginning of Lent which continues until the Holy Thursday. Lent is a time of penance observed with fasting and abstinence. A common devotion for Lent is praying the Stations of the Cross. Lent is a 40 day fast and penance period in the Catholic Church. The church is draped in violet. This time is a time of penance and self-denial as well as a time to go the extra mile. It is a time of preparation for and renewal of baptism.

Ash Wednesday (The Beginning of Lent)
The mark of ashes, a symbol of repentance, is given to Christians to indicate the start of the penitential season of Lent. Ashes are etched in the sign of the cross on the foreheads of Catholics around the world on Ash Wednesday, symbolizing the beginning of the 40 days of fasting and penance in preparation for Easter.

Paschal Triduum (Red/Violet/White)
The Paschal Triduum is a separate season during what is often called “Holy Week”. This three-day observance begins on the evening of Holy Thursday with the Mass of the Lord’s Supper and ends on Saturday evening with the Easter Vigil. The ceremonies of this special season celebrate the death and resurrection of Jesus. Red is usually associated with the Palm Sunday celebrations (the Sunday prior to Easter). Palm Sunday is not strictly part of Holy Week but it is common for teachers and students to celebrate it as if it was. Violet is usually associated with Holy Thursday and Good Friday. The White Vestments are not worn until the Gloria/Alleluia part of the Easter Vigil (Saturday evening).

Easter (White/Gold)
The Easter season is 50 days long, with the Feast of Pentecost, the coming of the Holy Spirit, marking its end. Ascension Thursday occurs 40 days after Easter Sunday, although it may be celebrated on the following Sunday. Readings during the Easter season focus on Jesus' teaching after the Resurrection. The festive colours used during the Easter season are white and gold. Easter is the most important season in the Church’s calendar.

Pentecost (Red)
Pentecost’s colour is red. It also becomes the colour for all feasts of Apostles, except John, and for feasts associated with the martyrs of the church.
HOLY DAYS AND FEAST DAYS

Holy Days
In general a white cloth is used in sacred spaces unless otherwise stated.

† St Patrick’s Day (March 17, 2014)
† St Joseph’s Feast Day, (March 19, 2014)
† Ash Wednesday (Wednesday, March 5, 2014)
† Annunciation (Monday, 25 March, 2014)
† Palm Sunday (Sunday, 13 April 2014)
† Holy Thursday (Thursday, April 17, 2014)
† Good Friday (Friday, April 18, 2014) # Purple cloth
† Holy Saturday (Saturday, April 19, 2014)
† Easter Sunday (Sunday, April 20, 2014)
† Ascension (Thursday, May 29, 2013) Holy Day of Obligation (transferred to Sunday, May 12, 2013)
† Pentecost Sunday (Sunday, June 8, 2013) # Red cloth
† Trinity Sunday (June 15, 2014)
† Corpus Christi (Thursday 19 June, 2014, – transferred to 22 June 2014
† Feast of the Sacred Heart of Jesus (Friday, June 27, 2014)
† Assumption of Mary (August 15, 2014) Holy Day of Obligation
† All Saints Day (Friday, November 1, 2013) Holy Day of Obligation
† All Souls Day (Saturday, November 2, 2013) # Purple cloth
† First Sunday of Advent Sunday, December 1, 2014 # Purple cloth
† Immaculate Conception, Sunday December 8, 2014 Holy Day of Obligation
† Christmas (December 25, 2013) Holy Day of Obligation

House Patron Days
• Blessed Edmund Rice’s Feast Day 5 May
  o Liturgy to be on the closest Wednesday Assembly - 7th of May 2014
• St Marcellin Champagnat’s Feast Day 6 June
  o Liturgy to be on the closest Wednesday Assembly – 4th of June 2014
• St Mary of the Cross MacKillop Day 8 August
  o Liturgy to be on the closest Wednesday Assembly – 6th of August 2014
• Venerable Catherine McAuley Feast Day 11 November
  o Liturgy to be on the closest Wednesday Assembly – 5th of November 2014
HOUSE PATRONS FEAST DAYS

For each of our house patrons feast days we will hold a Liturgy of the Word during the closest Wednesday Assembly. This is organised by the APRE, house leader and the house captains.

At Sacred Heart School as part of our School Charism, we acknowledge our patrons by celebrating their feast days.

Our House Celebrations occur on the closest Wednesday to our House Patrons’ official feast days. These are listed below:

- Edmund Rice - 5 May
- Marcellin Champagnat – 6 May
- Mary MacKillop - 8 August
- Catherine McAuley -11 November.

An easy way to remember them is 5/5, 6/6, 8/8 and 11/11

Staff Involvement:
House Captains and Leaders are to:

- meet two weeks prior to feast day to organise morning tea activities.
- organise a fundraising aspect for a House Patron’s cause or religious organisation.
- incorporate elements of our school Charism Love and Service into the day.

Student Involvement:

- The day begins with buddy prayer with a House Patron focus.
- Religion lessons are focussed on the House Patron, as a founder and their religious order.
- House Captains to be involved in preparation of celebrations
- APRE to provide – prayer resources for teachers
- Each Feast Day, students from the celebrating House are invited to wear free dress incorporating the House colour. For each item of coloured clothing, 10 house points will be awarded.

- Please note: Shirts must have a collar and sleeves and covered in sports shoes or equivalent.

- The day concludes with a House Patron Liturgy in the Amare Centre organised by APRE
## LITURGICAL CELEBRATIONS GUIDELINES

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### Prayer Rituals
- Assemblies
- Classroom celebrations e.g. Birthdays, beginning and end of term
- Secular Special events e.g. Mother’s Day, Father’s Day
- Staff Prayer
- Holy Week
- Christmas Concerts

### Liturgy of the Word
- Each year level participates in one class Liturgy of the Word a year.
- Whole school religious gatherings
- Whole school special events
- Absence of a Priest

### Mass
- Whole school important religious gatherings
- Opening Mass
- Closing Mass
- Sunday Celebrations
- Sacred Heart’s Feast Day
- Ash Wednesday
KEY RESPONSES FOR LI
TURGIES, MASSES AND PRAYER

RITUALS

Sign of the Cross
Leader: Let us make the Sign of the Cross
In the name of the Father and of the Son and the Holy Spirit. Amen

Greetings
Priest: The Lord be with you
And with your Spirit
Lay Leader: The Lord be with you
And also with you

Penitential Rite
Jesus... Lord have Mercy
Lord have Mercy
Jesus... Christ have Mercy
Christ have Mercy
Jesus... Lord have Mercy
Lord have Mercy

The Word
The Gospel according to...
Glory to you O Lord
The Word of the Lord
Thanks be to God
The Gospel of the Lord
Praise to you, Lord Jesus Christ

Prayers of Intercession
Lord hear us
Lord hear our prayer

Sign of Peace
The peace of the Lord be with you always.
And with your spirit
Peace be with you
Peace be with you

Blessings
May almighty God bless you, Amen
The Father, the Son and the Holy Spirit
Thanks be to God
Go forth, the Mass is ended.
Or:
Go and announce the Gospel of the Lord.
Or:
Go in peace, glorifying the Lord by your life.
Or:
Go in peace.

Conclusions
We ask this through the Sacred Heart of Jesus
Amen
We make our prayer through Christ Our Lord
Amen
A GUIDE TO CREATING SACRED AND REFLECTIVE SPACES

Ordinary Time
- Green Cloth
- Class Candle
- Class Prayer mat with student’s names
- Bible
- Cross
- Plants or Flowers

Lent
- Purple cloth
- Keep items to a minimum include one of each of these symbols each day:
  - Purple candle
  - Crucifix
  - Bible
  - Purple flowers or ribbon
  - Ashes in a bowl, a small bowl of holy water, small white fabric.
    (Students dip their fingers in the water and ashes to make a cross)
  - Purple paper students make a Lenten Promise chain

Easter
- Yellow, white, or gold cloth
- Fake or real eggs
- Egg shaped candle
- Floating candles in a bowl of water
- Blessed or Holy water
- Bible on a stand
- Indigenous or El Salvador cross or crucifix
- Students bless each other with the water.

Month of May
- White cloth
- Flowers
- Images of Mary
- Rosary Beads

Pentecost
- Red, Orange or Multi-coloured cloth
- Candles
- Sparklers
- Bible - Read Galatians 5:22-23 Fruits of the Spirit
- Write the Fruits of the Spirit on the stones; love, joy, peace, patience, kindness, goodness, faithfulness, and self-control.
- Students choose a stone and concentrate on the fruit of the Spirit. And make a statement such as I am a person of (kindness) when I …
CREATING THE ENVIRONMENT FOR PRAYER

A Special Place
- Develop a prayer space in a prominent place in the classroom to provide a focus for prayer and a constant reminder of the presence and closeness of God.

The Prayer Table
- Establish a prayer table within the prayer corner.

The Prayer Cloth
- Use different colour cloths for each of the liturgical seasons.

Prayer Mat
- A hemmed piece of white cloth or calico for the children to write their names on or draw a picture or symbol of themselves on e.g. hand/footprint.
- This cloth could be used on the floor to form part of a centre-piece for gathering around for prayer.

The Bible
- Elevate the Bible on a book stand
- Introduce the gospel reading by saying: “A reading from the Holy Gospel according to Matthew.” (…Mark, Luke or John)
- Then have children prepare to listen to the Word of God by signing their forehead, lips and heart and saying: “May your words Jesus (or God) be on my mind, on my lips and in my heart.” Or “Glory to you, O Lord.”

The Candle
- Match the colour of the candle to the liturgical season e.g. Lenten Season and a purple candle
- Light the candle as a sign of the on-going presence of the risen Jesus in their midst
- Make a class candle

The Décor
- Consider keeping some fresh flowers, a plant or some greenery on the table as a gift to God as a reminder of God’s beautiful world and the gift of creation.
- Encourage the children to take responsibility for keeping the prayer table neat and tidy. This helps create a sense of ownership and the action itself becomes a prayer.

Other Artefacts and Symbols
- Some examples are:
  - Sacred images- crucifix, statue, picture or icon of Jesus or Mary
  - A variety of interesting objects, shapes, textures from the bush or beach
  - Meaningful picture, posters or photos
  - Books, poems, prose that would help reflection and prayer

KEEP THE PRAYER TABLE SIMPLE AND EYE-CLICKING - AVOID CLUTTER.
TEMPLATE FOR PREPARING A PRAYER RITUAL

PREPARING THE SACRED SPACE
- Church
- Classroom
- Prayer Room/Chapel
- Garden Area
- Other

PREPARE AND GATHER
- Sign of Cross
- Class generated greeting
- Greeting of Peace
- Sign of Peace
- Anointing with oil/water
- Water Sprinkling
- Giving a symbol on entry
- Bell, chimes or rain stick
- Music
- Other

LISTEN AND RESPOND
Students will listen to:
- Scripture
- Prayers
- Music Lyrics
- PowerPoint
- Images
- Other Texts

Students will respond through:
- Stories/Picture Books
- Reflection
- Prayer
- Quiet Meditation/silence
- Symbolic movement
- Symbolic action

SHARE AND GIVE THANKS
- Prayers of the Faithful
- Touching a symbol/poster
- Sign of Peace
- Sign of Cross
- Water Sprinkling
- Other

GO AND TELL
- Giving a symbol on leaving
- Bell, chimes or rain stick
- Music
- Other

RESOURCES
- Lectionary/Bible
- Candle
- Cloth/s
- Water feature
- Plants/Seeds
- Sand
- Rocks
- Oil
- Water
- Bookstand
- Other
AN EXAMPLE OF A CLASS MORNING PRAYER RITUAL

GATHER AND PREPARE

Sound chime to call class to stillness and silence.
Light candle when all are silent.

LISTEN AND RESPOND

Invite group to listen to, or read, an extract of a recent article from the media; or to contribute news stories/events of the past few days.

Let us put our prayers for the world before God:

For the people of .......who are suffering this day. We ask God's special presence. Lord Hear us.

For ourselves, people of the minority world who have plenty: that we will have the courage and generosity to act where we can. Lord Hear us.

For those who work and volunteer in places experiencing crisis: that God will protect and bless them in their work. Lord Hear us.

Loving God, you give us the freedom to choose our path in life. May the teaching of Jesus inspire us to act justly, love tenderly and walk humbly in our world. We make this prayer in Jesus’ name.

Amen.

SHARE AND GIVE THANKS

Our Father

Sign of Peace

GO AND TELL

May our God of Justice call us to serve the world and our neighbour in every way we can this day and always.
Amen.
Let’s go into this day, carrying in our hearts the reminder of Mary MacKillop to never see a need without acting on it.

Leader: Let us join together in the Suscipe.
TEMPLATE OF AN ASSEMBLY PRAYER RITUAL

WE ACKNOWLEDGE
We acknowledge the Yugera, Juggera and Ugurapul people who have walked and cared for this land for thousands of years. We acknowledge their elders past and present who maintain these cultural connections and traditions.

WE GATHER
Information regarding what students have been learning about in class or important liturgical events.

Start the ritual by:
- Let us begin our prayer with the sign of the Cross
- Lighting a candle
- Bowing heads
- Rain stick
- Chimes

WE LISTEN
For example:
- Gospel
- Reading – Old Testament, letters or Acts
- Prayers of the Faithful

WE RESPOND
For example:
- Offer sign of Peace
- Say Our Father
- Song
- Skit or Play
- School Prayer
- Blessing

WE GO FORTH
Let us end our prayer with the sign of the Cross.
* Please Note: If the song is a non-Religious song we can first end the Prayer with the Sign of the Cross and then play the Song as a reflection
EXAMPLE OF AN ASSEMBLY PRAYER RITUAL

Acknowledgement of Country
We acknowledge the Yugera, Juggera and Ugurapul people who have walked and cared for this land for thousands of years. We acknowledge their elders past and present who maintain these cultural connections and traditions.

Welcome
St. Joseph was the foster father of Jesus and he is the patron saint of workers. He is a patron of workers partly because he was a worker himself – a carpenter – but also because of the gift that he gave of himself when he agreed to take care of Mary and Jesus. Please join us today by celebrating the feast day of St. Joseph by making the sign of the cross.

Gospel
A reading from the holy Gospel according to Matthew
An angel of the Lord appeared to him in a dream and said, “Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins. All this took place to fulfill what the Lord had said through the prophet.
The Gospel of the Lord
All: Praise to you Lord Jesus Christ

Prayers of the Faithful
Help us to be compassionate and caring to all in our community. Lord Hear Us.

In our daily life help us to be wonderful examples of Joseph by listening and praying to God. Lord Hear us.

Help us to show our love and care to our own family members as Joseph did to Jesus. Lord Hear us.

Song: St Joseph

Final Prayer
Families help each other even though it sometimes requires work. If you are ever frustrated by the work that you have to do to help your family, ask St. Joseph to help you to be strong inside so that you can put away your bad feelings about it. Ask him to help you to remember how important it is for us to help each other for us to live in God’s world.
Amen.

Thank you for praying with us today and please join us in making the sign of the cross as we finish our prayer assembly.
In the name of the Father and of the Son and of the Holy Spirit. Amen

CHECKLIST FOR PLANNING A WEEKDAY CLASS MASS

Date for Mass: ____________
Year Level: ____________
Theme: ____________

Preparing for Mass Readings and Procession of the Gifts

☐ Pick Readers and include them in the Mass template
☐ Teacher welcome community and introduce Mass
☐ Pick Students to read the following:
  o Penitential Rite
  o First Reading
  o Psalm
  o Intercessions (5)
☐ Write Prayer of Intercessions using the format provided then Email format to APRE
☐ Pick two students for offertory procession
☐ Practise readings with students
☐ Print off readings for students

Hymns

☐ Choose Hymns
  o Gathering ____________
  o Communion ____________
  o Recessional ____________
☐ Include song words if you have them and email to APRE

Invitations

☐ Students write invitations and send them home to their families
TEMPLATE FOR PLANNING A LITURGY OF THE WORD

ACKNOWLEDGEMENT OF COUNTY

INTRODUCTORY RITES

Opening Hymn

[Penitential Rite]

Opening Prayer

LITURGY OF THE WORD

First Reading

Response to the First Reading

Gospel Acclamation

Gospel

Homily or Reflection on the Word

Prayers of Intercessions

Our Father

CONCLUDING RITE

Blessing

Closing Prayer

Closing Hymn
PLANNING CHECKLIST FOR WRITING INTERCESSIONS

<table>
<thead>
<tr>
<th>FORMAT 1: Let us pray for…</th>
<th>FORMAT 3: For… that…</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 For the needs of the Church</td>
<td></td>
</tr>
<tr>
<td>(For the leaders or other needs of the Church throughout the world, in Australia, or in the diocese)</td>
<td>Lord hear us, Lord hear our prayer.</td>
</tr>
<tr>
<td>2 For public authorities and the salvation of the world</td>
<td>Lord hear us, Lord hear our prayer.</td>
</tr>
<tr>
<td>(Newspaper headlines might suggest particular intercessions to be made for peace, justice, etc)</td>
<td></td>
</tr>
<tr>
<td>3 For those burdened by any kind of difficulty</td>
<td>Lord hear us, Lord hear our prayer.</td>
</tr>
<tr>
<td>(This petition could be general or related to a particular celebration – marriage, funeral, etc)</td>
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<tr>
<td>4 For the local community</td>
<td>Lord hear us, Lord hear our prayer.</td>
</tr>
<tr>
<td>(This petition might include the sick or recently deceased of the parish, or intercede for those celebrating a sacrament)</td>
<td></td>
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<tr>
<td>5 For the local community</td>
<td>Lord hear us, Lord hear our prayer.</td>
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<tr>
<td>(This petition might include the sick or recently deceased of the parish, or intercede for those celebrating a sacrament)</td>
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<tr>
<td>6 For the local community</td>
<td>Lord hear us, Lord hear our prayer.</td>
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<tr>
<td>(This petition might include the sick or recently deceased of the parish, or intercede for those celebrating a sacrament)</td>
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## PRAYER SCOPE AND SEQUENCE

Sacred Heart School

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<th>Explicit</th>
<th>Refinement</th>
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<td>E</td>
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<td>Focused, recited, explored</td>
<td>Mastered, retold rewritten, understood</td>
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</table>

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<th>Year 4 - 5</th>
<th>Year 6 - 7</th>
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<td>Grace</td>
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<td>Morning Prayers</td>
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<td>Morning Prayers</td>
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<td>Lord’s Prayer</td>
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<td>Hail Mary</td>
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<td>Stations of the Cross</td>
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<td>School Song</td>
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Adapted from BCE RE Curriculum Document p 85
PLANNING FOR PRAYER IN THE CLASSROOM

This template can be a way of recording prayer experiences and can be easily adapted to suit the local context. Information about these forms of prayer is on the RE Portal.

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<td>Prayers of Praise - use photos or images as stimulus</td>
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<td>Prayers of intercession using set structures for starters and for response</td>
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<td>Prayers for forgiveness – Sorry Circle</td>
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<td>Lighting of candle followed by Silence</td>
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<td>Reflective music for relaxation and breathing</td>
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<td>Prayer rituals to begin the day, end the day, celebrate birthdays etc.</td>
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<td>Prayers</td>
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<td>Sign of the Cross</td>
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<td>Hail Mary</td>
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<td>Responses and prayers from Liturgy</td>
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</table>
1.4 SOCIAL ACTION AND JUSTICE

YEARLY OVERVIEW OF SOCIAL JUSTICE PROGRAM

Learning and Teaching about Social Action and Justice

Teaching and Learning about social justice happens during pastoral care and Religious Education lessons. Through Stewardship the community engages in planned and focused opportunities which are linked to Catholic agencies.

<table>
<thead>
<tr>
<th>Term</th>
<th>Catholic Organisation</th>
<th>Opportunities for Social Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Caritas</td>
<td>• Caritas Leadership Day</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Student Education during Lent</td>
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<td></td>
<td>Project Compassion</td>
<td>• Collection Boxes in classrooms</td>
</tr>
<tr>
<td></td>
<td>Parish Sponsored</td>
<td>• For Shrove Tuesday students make and sell pancakes</td>
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<tr>
<td></td>
<td>Mission</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Annual Catholic</td>
<td>• House Patron days</td>
</tr>
<tr>
<td></td>
<td>Campaign</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Rosies</td>
<td>• Student Education</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Donations of dry products (tea, coffee, Milo and sugar)</td>
</tr>
<tr>
<td>3</td>
<td>Catholic Mission and</td>
<td>• Student education</td>
</tr>
<tr>
<td></td>
<td>Socktober Mission</td>
<td>• Students bring in a gold coin donation to wear crazy socks with a lunch time disco</td>
</tr>
<tr>
<td></td>
<td>Mission Month</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>St Vincent de Paul</td>
<td>• Students donate non-perishable food</td>
</tr>
<tr>
<td></td>
<td>Christmas Appeal</td>
<td>• Student education - Activity books</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Making and Selling Christmas Cards</td>
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<td></td>
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<td>• Craft Markets</td>
</tr>
</tbody>
</table>

Points to consider
- The focus is a service learning model
- Students need to use their own time to prepare donations
- Students learn how to promote their organisation
- Student education must accompany every fundraiser
OVERVIEW OF STEWARDSHIP PROGRAM

At Sacred Heart we teach
- Receive the gifts of God with gratitude
- Cultivate our gifts responsibly
- Share our gifts lovingly
- Return our gifts to God with increase

<table>
<thead>
<tr>
<th>Stewardship Activity</th>
<th>Student Involvement</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Our Treasure - A culture of Sustainability</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Recycling</strong></td>
<td>Year 5 and 6 students are responsible for collection of Visy Bins twice a week.</td>
</tr>
<tr>
<td><strong>Nude Food</strong></td>
<td>Students bring in lunch with a limited amount of wrapping.</td>
</tr>
</tbody>
</table>
| **Resources**           | - Electricity  
                          | - Water  
                          | - Rubbish  
                          | - Gardens |
| **Our Talents**         |                                                               |
| **Little Kings**        | Students participate in a concert for the Little King’s Movement |
| Sunday 19th of August   |                                                               |
| **6/7 Disco**           | Students participate in organisation and promotion of event |
| **Our Time**            |                                                               |
| **Stewardship Meeting** | Students pray, plan, promote, practice and prepare for Stewardship Events. |
Sacred Heart Cares is part of our pastoral care program and takes the form of a stewardship model. It is a care and concern program which has become a formalised parent group which provides practical help to those families who are suffering hardship due to illness, bereavement, financial or other special circumstances.

This program will be co-ordinated by the Assistant Principal Religious Education, School Chaplain and President of the Parents and Friends Association.

Families in need will be asked what services they require. Through a rotational process, volunteers will be contacted to provide these services.
RELIGION CURRICULUM
1.5 LEARNING AND TEACHING OF RELIGION

RELIGION CURRICULUM ASSUMPTIONS

Introduction

We believe that Religion is an academic subject in its own right and will be taught accordingly with the appropriate assessment and reporting.

Assumptions

- The school’s Religion Curriculum is monitored by the APRE with overarching responsibility belonging to the Principal.
- The APRE leads the development and monitoring of agreed approaches to the Religion curriculum, pedagogy, assessment and reporting.
- Each classroom teacher is directly responsible for the teaching and assessing of the Religion Curriculum.
- Each classroom teacher must hold accreditation to teach Religious Education in a Catholic School and must maintain this status.
- Only Catholic editions of the Scriptures are prescribed for use in the Religious Education Program.
- A minimum of 2.5 hours per week of religion teaching is provided which equates to a minimum of 100 per hours year.
- Personal development education, liturgy, prayer, hymn practice and other religious practices are not included in this provision.

Programs

- Aligned with good educational practice and Archdiocesan requirements.
- The overall plan of the program is available on the school website.

Scriptures

- Catholic editions are prescribed for use in the Religious Education.
- It is recommended that schools choose from the recognised major translations so as to provide students with a growing familiarity with text used in liturgy and classroom teaching such as The New Revised Standard Version –NRSV- English Catholic edition; Common English Version- CEV
- All students from Year 4 and above should have access to an individual copy of the Scriptures.
SCHOOL LEADERSHIP PRIORITIES

In accordance with the Archdiocesan Religious Education Curriculum, the school will maintain effective structures for planning by:

- Ensuring effective timetabling with teachers
- Providing funding for APRE/teacher planning each term
- Allocating an annual Religious Education resource budget
- Allocating an annual Religious Life of the School budget
- Continuous evaluation of the Religion Program
- Provide professional development opportunities

Sacred Heart Community will provide opportunities for the faith of students to be nurtured through:

- The classroom teaching of the Religion Curriculum
- Providing three opportunities for prayer each day
- Weekly prayer assemblies
- Stewardship programs
- Celebration of House Patron Days and Liturgies
- Buddy Prayer
- Feast Day Masses
- Masses
- Camp Liturgies

Sacred Heart Community will maintain effective links with Sacred Heart Parish by

- Regular meeting between the Principal and the Parish Priest
- Regular meetings between the APRE and the Parish Priest
- Extending invitation to the Parish Priest and parish pastoral worker to attend all celebrations
- The sharing of information relevant to both the school and parish in the weekly school newsletter.
DEMONGRAPHICS OF STUDENTS AND CURRICULUM

ECUMENICAL FAITH

Our Catholic faith tradition respects all that is good and true in other Christian traditions and in other world religions. Students at Sacred Heart School understand the Ecumenical Movement as working towards greater understanding and unity among the various Christian churches, thus opening the possibilities of inter-religious collaboration and the building of a better world. Family involvement in whole school and classroom celebrations is encouraged regardless of faith traditions.

Through the Religion Curriculum, students come to a deep awareness and respect for the Jewish faith and our Judeo-Christian heritage.

MULTI-FAITH CONTEXT

At Sacred Heart, it is appreciated that varieties of ethnic and religious groups contribute to Australia’s development. Our community consists of students from Australian, Aboriginal and Torres Strait Islander heritage as well as African, Asian, European and South Sea Islander backgrounds. We believe that a multi-faith perspective assists students to develop understanding and tolerance towards religious perspectives, which are different from their own. They are able to recognise the importance of a belief system in the development of our Australian culture.
EXPECTATIONS OF WHOLE SCHOOL RELIGION PLANNING

The school’s curriculum is planned directly from the Archdiocese of Brisbane Religious Education Curriculum Document.

Students and Community

At Sacred Heart, our school’s Religion Curriculum is responsive to the needs and aspirations of the students and community. It provides viable pathways and transitions for all students. Whole school curriculum planning identifies and articulates:

- Sacred Heart School’s Vision for Learning
- The Brisbane Catholic Education Learning and Teaching Framework

Evaluation of Programs

Evaluation of programs in Religious Education enables teachers and administrators to review the degree to which programs have met the learning needs of the students and the requirements of the Religion Curriculum. Evaluation incorporates the assessment of the knowledge, process, and communication outcomes achieved by students. It also includes some observations about the ways in which the program seems to be affecting desired outcomes in student attitudes and values.
EXPECTATIONS OF YEAR LEVEL RELIGION CURRICULUM

PLANNING

The school has a whole school scope and sequence for the Religion Curriculum, which reflects the organisation of the Religion Curriculum across the year connecting learning areas, contexts, curriculum intent, content, achievement standards and Year Level overviews.

To ensure continuity between year levels it is reviewed annually by the APRE with the support of the CST and each year level teacher. Year level Religion planning occurs each term and incorporates teaching, assessing and reporting students’ learning and development. It is based on high expectations for all students and identifies and articulates:

- Sacred Heart School’s Vision for Learning
- The Brisbane Catholic Education Learning and Teaching Framework

Curriculum Structure and Organisation

- Individual classroom teachers in accordance with year level support monitored by the APRE are responsible for the organisation, communication and monitoring of agreed curriculum structures and time allocations.
- Year level planning opportunities, shared practice during staff meetings and voluntary and compulsory professional development opportunities are examples of the structures, processes and support in place to assist teachers to share classroom data and practices to reflect on and improve student learning.
- Classroom teachers, in collaboration with year level peers, are responsible for ensuring student achievement and development data is used effectively to inform reflection, evaluation and further planning
- Classroom teachers are responsible for the assessing and reporting of the Religion Curriculum
- Electronic copies of Religion plans, including criteria and assessment task are to be store on the internal school portal.
HIGH EXPECTATIONS FOR TEACHING RELIGIOUS EDUCATION

Teaching and Learning Opportunities

Teachers of Religious Education are provided with a wide range of resources and strategies for their classes. They are also encouraged to adapt unit activities to suit their preferred teaching style. The students are encouraged to be creative, original and adaptive. The lessons provided allow for a wide variety of learning styles and give students numerous opportunities to fulfil desired outcomes.

Guidelines for Setting out Religion Books

- In Prep, portfolios are used to display students’ work. Students are assessed through observations and their work is displayed in the classroom. Oral feedback is given to students during each Religion lesson and support is provided to children as required.
- In Years 1 to 7 every student has a Religion book.
- In order to provide consistency across the school, book work for Years 2-7 should include:
  - Title pages with unit names and strands
  - Headings for titles of lessons
  - Borders on finished pieces of work
  - Date at the top of the page
  - Margins for teachers to provide encouragement and feedback
  - Worksheets glued in appropriately
  - The use of rulers for ruling off after finished work
- Some classes may like to include a prayer journal. This book does not need to be marked.

Marking and Feedback of Religion Books

The principal purpose of marking of Religion Books is to provide students with formative feedback about their work. Feedback is defined as any response to a student’s performance, effort, attitude or behaviour. Teacher feedback in Religious Education aims to improve teacher effectiveness and to encourage learners. By providing high quality individual feedback to students, it guides and supports their learning. This feedback may congratulate and commend students’ efforts and encourage students to continue in a particular direction. Conversely, it may also recommend areas for improvement in their work.
In order for feedback to be effective it must be frequent. Therefore, at Sacred Heart School teachers should aim to provide students with individual written feedback at least once a week. This should include the date and the teacher’s signature.
RELIGION ASSESSMENT

The purpose of assessment in Religion Curriculum is to monitor the progress students have made in regards to their Religious Knowledge and Deep Understanding and their skills. Assessment is not an attempt to evaluate a student’s faith.

Gathering Evidence

The evidence gathered must be relevant to specific learning and drawn from the planned activities in which students have engaged. Evidence should be gathered and recorded for all students across a range of contexts. Judgements about students’ progress should be based on evidence collected in a focussed and systematic way.

The choice of assessment techniques and the sources used to gather evidence of students’ demonstrations of learning outcomes will be influenced by the purposes for which evidence is to be gathered.

Students may demonstrate learning in different ways. A variety of assessment techniques and sources should be used to accommodate different learning styles and learning that has taken place in different contexts.

If it is found that some aspects of the content have not been understood by a significant number of children in the class modifications to the content or to the teaching styles and learning activities are implemented with the aim of achieving the desired outcomes.

Assessment

Assessment in Religious Education is to be completed each term. Each term year levels are to assess using common assessment items so that consistency in teacher judgement is more streamlined. Students will be assessed and moderated throughout the term. Assessment for each term must be completed and marked by the Celebration of Learning or the Awards Ceremony.

Summative assessment of students’ knowledge, understanding of the content taught and evaluation of teaching styles and learning activities is ongoing over the term.

Formative student monitoring occurs continuously. Over the course of the year, students are able to express their learning through a variety of methods. These include both formative and summative assessments opportunities such as; observation, anecdotal records, criteria-based checklists based on the Religious Education Curriculum, focussed analysis, written reports, projects, oral presentations, role-play and drama presentations, cloze exercises, matching exercises, miscue analysis and multiple choice activities.
REPORTING TO PARENTS AND CAREGIVERS USING THE RELIGION CURRICULUM

Teachers report periodically in formal and informal ways on their assessment of students’ performance in the subject of Religious Education.

Content
The Religion Curriculum content is communicated to parents including but not limited to

- Curriculum Overviews
- School newsletter
- School Calendar
- Website
- Class Weebly
- Assemblies

Reports
Each semester classroom teachers report using a five point scale. The report card includes comments that reflect a student’s academic progress and participation in the Religious Life of the School.

Portfolios
In Years 1 to 7, prior to the end of each term, Religion Assessment with a marked criteria sheet is to be included in each student’s portfolio. Electronic original copies of the criteria sheet and assessment task are to be stored on the internal school portal.

In prep, samples of Religion Assessments and learning opportunities are to be included in portfolios by the end of each term. This is to be supported by a comment regarding the learning context.

Parent Teacher Meetings
Parent Teacher Meetings are offered twice a year. This is an opportunity for parents to confer with teachers if they have any questions regarding the academic achievements of their child.
Celebration of Learning

Celebrations of Learning are held at the end of each term. Celebrations of Learning are a key aspect of the way we report to parents about student achievement in Religious Education. It is recommended that during the Celebration of Learning at least 5 -10 minutes be dedicated to presenting what the students have learnt in Religious Education. At the beginning of the Celebration of Learning, the classroom teacher, students and parents may demonstrate and participate in a prayer ritual and conclude with the students presenting artwork, a skit or a showcase of their work.

Awards Ceremony

Religion is acknowledged through in the Awards Ceremony. The criteria for Sister of Mercy awards have a faith and action element.
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<tr>
<th>Term 1</th>
<th>Term 2</th>
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<th>Term 4</th>
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<tbody>
<tr>
<td><strong>What does God teach us about the rules?</strong></td>
<td><strong>How do we celebrate?</strong></td>
<td><strong>Who made the World?</strong></td>
<td><strong>Who was Jesus' family?</strong></td>
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<tr>
<td>CLMF2 Making choice between good/bad/right/wrong</td>
<td>STNT1 Using the Bible reverently including proclamation in celebrations</td>
<td>STCW1 Goodness of God's creation and making connections between wise statements and range of stories</td>
<td>BEWR1 Jesus family background compared to other Jewish families of the time</td>
</tr>
<tr>
<td>CLPS1 Different types of prayer (alone, school, thank you) also elements of prayer</td>
<td>STOT1 Using the Bible reverently including proclamation in celebrations</td>
<td>STOT2 - Sacred Text - Stories</td>
<td>STNT2 Becoming familiar with NT story characters</td>
</tr>
<tr>
<td>CLMJ1 Jesus teaching and personal experiences</td>
<td>CHLS1 Important ways of praying together; identifying special rituals</td>
<td>What does God forgive us?</td>
<td>What is Advent?</td>
</tr>
<tr>
<td>CLPS2 Meditative prayer</td>
<td>CHPG1 Special ways believers gather in a sacred place</td>
<td>CLMF2 Making links between Jesus' message and personal experience</td>
<td>CLPS2 Using Meditative Prayer to assist believers to listen and talk to God</td>
</tr>
<tr>
<td>STCW1 Jesus' wisdom challenges choices</td>
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<td>CLMF1 - Christian life</td>
<td>STNT2 Gospel tells of good news of Jesus</td>
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<td>Why is Easter so important?</td>
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<td>CHLS2 Identify celebrations/colours making special times in Church community</td>
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<td>BETR1 One God; God and the Natural world</td>
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<td>BETR2 Easter story, sharing feelings</td>
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<tr>
<th>Term 2</th>
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<tbody>
<tr>
<td><strong>Who is Jesus?</strong></td>
<td><strong>How can we be stewards?</strong></td>
<td><strong>Why do we have a church?</strong></td>
</tr>
<tr>
<td>STNT3 Gospels provide insight into life of Jesus</td>
<td>CLMF3 God is creator and sustainer of life giving people responsibility of stewardship</td>
<td>CHLS4 Diversity of God's created world</td>
</tr>
<tr>
<td>BEWR2 Life in a Jewish community</td>
<td>STOT3 God was active in people of OT stories lives</td>
<td>CLMF6 Decalogue, beatitudes, fruits of the spirit</td>
</tr>
<tr>
<td>BETR3 Jesus' special twelve</td>
<td>CLMJ2 Respecting diversity and difference of all people</td>
<td>CLMJ4 Jesus Great Commandment</td>
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<td></td>
<td>STCW2</td>
<td>BETR5 Jesus the Messiah</td>
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<th>Term 4</th>
<th>Term 1</th>
<th>Term 2</th>
<th>Term 3</th>
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<tbody>
<tr>
<td><strong>Who is our Church?</strong></td>
<td><strong>What is reconciliation?</strong></td>
<td><strong>Why do we care for God's creation?</strong></td>
<td><strong>What messages can we find in scripture?</strong></td>
</tr>
<tr>
<td>CHPG3 Jesus actions still guide the Christian communities today</td>
<td>CHLS3 Sacrament of Penance</td>
<td>BEHE2 Co-creators with God</td>
<td>STOT4 The Bible is a library of books</td>
</tr>
<tr>
<td>CHCH1 The past of the parish revealed in the present</td>
<td>CLMF5 God's love is conditional</td>
<td>CLMF4 The world is a gift</td>
<td>STOT5 God is forgiving</td>
</tr>
<tr>
<td>BEWR3 The Jewish people are a covenant people</td>
<td>CLMJ5 Prayers forgiveness</td>
<td>CLP57 Christian Prayer</td>
<td>STNT6 Clues about the life of Jesus</td>
</tr>
<tr>
<td></td>
<td>CLMJ6 Respect all life</td>
<td>STCW3 - Wisdom about the sacredness of all creation</td>
<td>STNT4 Bible is a library of books</td>
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<td>CLMJ7 God teaches to live in loving relationship</td>
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<td>STNT5 Jesus reveals the nature of God</td>
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<th>Term 1</th>
<th>Term 2</th>
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<tr>
<td><strong>Who are people of Justice in our School Community?</strong></td>
<td><strong>How do we use the Bible?</strong></td>
<td><strong>What did Jesus teach us about healing?</strong></td>
<td><strong>How did Catholicism come to Australia?</strong></td>
</tr>
<tr>
<td>BEHE5 Living in Community</td>
<td>STOT7 Wisdom from the Old Testament</td>
<td>CHLS5 Sacraments of healing</td>
<td>CHCH3 Early Church in Australia</td>
</tr>
<tr>
<td>CLMJ7 Understanding right and wrong</td>
<td>STOT8 Bible referencing system</td>
<td>CLMJ4 Penance</td>
<td>Why is Advent Important</td>
</tr>
<tr>
<td>CLMF8 Decalogue</td>
<td>STNT9 Text types and textual features</td>
<td>BEWR5 First century Jewish worship</td>
<td>CLPS12 Prayers of blessing and adoration</td>
</tr>
<tr>
<td>CHPG5 Characteristics of Church communities</td>
<td>STNT10 Making meaning of teachings from the parables</td>
<td>CHLS6 Christian charity</td>
<td>CLPS13 Spiritual exercises from the Christian tradition</td>
</tr>
<tr>
<td>STCW5 Paul's advice on living in a community</td>
<td>STNT11 Bible referencing system</td>
<td>BEWR6- Judaism; personal and communal worship</td>
<td>CLPS10 Nurturing the spiritual life of believers</td>
</tr>
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<tbody>
<tr>
<td><strong>What are the actions of a community of Believers?</strong></td>
<td><strong>What are the actions of the Holy Spirit?</strong></td>
<td><strong>What is the context of the Bible?</strong></td>
<td><strong>How can we connect Marian Spirituality with our Prayer Life?</strong></td>
</tr>
<tr>
<td>BEHE5 Faith is shared and strengthened in the community of believers</td>
<td>BETR7 The action of the Holy Spirit</td>
<td>STNT13 Biblical tools</td>
<td>CLPS14 Marian prayer in the spiritual life of Christians past and present</td>
</tr>
<tr>
<td>CHCH4 Preserving the faith in the Australian colonies</td>
<td>CLMF9 Gifts of the spirit assisting with moral formation and decision making</td>
<td>STNT12 Gospel writers Matthew and Luke</td>
<td>CHPS6 Mary's role in the Church community</td>
</tr>
<tr>
<td>STCW6 - Mary MacKillop</td>
<td>CHLS7 The sacrament of confirmation</td>
<td>STOT9 - Forms of Prayer</td>
<td>CLPS15 - Christian Meditative prayer practices families of the time</td>
</tr>
<tr>
<td>CLMJ6 Christian charity</td>
<td>STNT13 Biblical tools</td>
<td>STCW6 - Mary MacKillop</td>
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<tr>
<td>BEWR6- Judaism; personal and communal worship</td>
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<tbody>
<tr>
<td><strong>How has Sacred Heart changed since Vatican II?</strong></td>
<td><strong>What is the Mass?</strong></td>
<td><strong>What are the works of Mercy?</strong></td>
<td><strong>How is God's love revealed?</strong></td>
</tr>
<tr>
<td>CLPS17 Praying the Examen</td>
<td>CHLS9 Church's Liturgical Year</td>
<td>STOT11 Biblical tools</td>
<td>STNT14 Revealing God's nature</td>
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<tr>
<td>CLPS19 Praying with the saints</td>
<td>CHPG7 Communion of the Saints</td>
<td>CLMJ7 Spiritual and corporal works of mercy</td>
<td>STNT15 Jesus fulfilment of the prophesies, images and titles for Jesus</td>
</tr>
<tr>
<td>STCW7 Wisdom of early Australian Catholic Christians (20thC)</td>
<td>CHLS3 Eucharist for believers</td>
<td>CLMF10 Christian freedom</td>
<td>STOT10 Old Testament Prophets</td>
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<tr>
<td>CHCH5 The development of a uniquely Australian Church</td>
<td>BEWR7 Jewish high holy days</td>
<td>BEHE6 Characteristics of Christian faith</td>
<td>BETR8 The titles for Jesus that reveal his relationship with God</td>
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<table>
<thead>
<tr>
<th>Term 4</th>
<th>Term 1</th>
<th>Term 2</th>
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<tbody>
<tr>
<td><strong>Who made the World?</strong></td>
<td><strong>What did Jesus teach us about healing?</strong></td>
<td><strong>What messages can we find in scripture?</strong></td>
<td><strong>How did Catholicism come to Australia?</strong></td>
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<tr>
<td>STCW1 Goodness of God's creation and making connections between wise statements and range of stories</td>
<td>CHLS5 Sacraments of healing</td>
<td>STOT4 The Bible is a library of books</td>
<td>CHCH3 Early Church in Australia</td>
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<td>STOT2 - Sacred Text - Stories</td>
<td>CLMJ4 Penance</td>
<td>STOT5 God is forgiving</td>
<td>Why is Advent Important</td>
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<td>What does God forgive us?</td>
<td>BEWR5 First century Jewish worship</td>
<td>STNT6 Clues about the life of Jesus</td>
<td>CLPS12 Prayers of blessing and adoration</td>
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<td>CLMF2 Making links between Jesus' message and personal experience</td>
<td>CHLS6 Christian charity</td>
<td>CLPS13 Spiritual exercises from the Christian tradition</td>
<td>CLPS10 Nurturing the spiritual life of believers</td>
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Sacred Heart Parish School Religious Education Program
<table>
<thead>
<tr>
<th>What's our Sacred Heart story? What is in a Prayer?</th>
<th>What are the Power of Words?</th>
<th>Who were the early Christians?</th>
<th>How do we show Justice and Mercy?</th>
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<tbody>
<tr>
<td>CHLS10 Christ’s Paschal mystery</td>
<td>BEHE7 The Decalogue describes a way of life faithful to God's love</td>
<td>CHCH6 The origin and establishment of the Christian church</td>
<td>CLMF11 Sin has a social dimension as each individual's sin in some way affects others</td>
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<tr>
<td>CHLS11 Sacraments support the journey of faith</td>
<td>BEWR8 The origins of the monotheistic traditions</td>
<td>STCW8 Founders of religious communities</td>
<td>CLMJ8 Concern for the common good is a basic principle of Christian morality</td>
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<td>CHPG8 The structure of the Catholic Church in Australia</td>
<td>STNT16 The nature of truth</td>
<td>STOT12 Ancient Israel</td>
<td>ADVENT - STNT17 – Formation of the Gospel</td>
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<td>BEIR9 Creeds of the Apostolic and Ancient churches</td>
<td>CLPS18 – Christian Prayer</td>
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Sacred Heart Parish School Religious Education Program
# EXAMPLE OF RELIGION ASSESSMENT SHEET

Religion Assessment – Name of unit  

Year

<table>
<thead>
<tr>
<th>Student Name:</th>
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<tbody>
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<td>Achievement Standard:</td>
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### Learning Intentions/Student Tasks

### Success Criteria

<table>
<thead>
<tr>
<th>At Standard - C</th>
<th>To achieve – A or B</th>
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### Comment/Annotation

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<table>
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<th>Teacher Signature:</th>
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